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Through Play



L. W. Hine

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L. W. Hine

FOLK DANCING ON THE STREET IN NEW YORK



Children's Home of Cincinnati

IN A JAPANESE FOLK DANCE

PLAY AS A MORAL EQUIVALENT OF WAR*

GEORGE E. JOHNSON

Superintendent Pittsburgh Playground Association, Pittsburgh, Pennsylvania

DOES PEACE
MEAN DEATH? In "Crown of Wild Olive," John Ruskin says of war:
"It is the foundation of all the high virtues and faculties of men. It was very strange for me to discover this; and very dreadful, but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourished together, I found to be wholly untenable. Peace and the *vices of life* only flourish together. We talk of peace and learning, and of peace and plenty, and of peace and civilization; but I found those were not the words which The Muse of History coupled together; that on her lips the words were, peace and sensuality, peace and selfishness, peace and corruption, peace and death. I found, in brief, that all great nations learned their truth of word and strength of thought in war; that they were nourished in war and wasted in peace; taught in war and deceived by peace; trained by war and betrayed by peace—in a word, they were born in war and expired in peace."

IS IDEALISM
BACK OF WAR? The Very Reverend F. W. Farrar, Dean of Canterbury, in "Imperialism and Christianity" says, "War in any just and holy cause is not only defensible, but a positive duty," and quotes Wordsworth (not necessarily with full approval):

That God's most perfect instrument,
In working out a pure intent,
Is man arrayed for mutual slaughter,
Yea, Carnage is his daughter.

Tolstoi, stirred by the Czar's manifesto, exclaims in "Delenda Est Carthago": "Those Christians, good, sensible and enlightened, who consider murder a frightful crime, none of whom, with rare exception, would harm an animal, are, however, the same men who, when murder and crime are called war, not only recognize destruction, pillage and assassination as just and lawful, but contribute to these thefts and massacres, prepare themselves for it, participate, and glory in it."

* Reprinted from the *American Physical Education Review*, May, 1911

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The editor of the *Spectator*, commenting on Tolstoi's denunciation of war, says in substance: "The pacifist is wrong. He is, after all, the real materialist. It is idealism that is back of war. Nations have old beliefs and loyalties, love of home, religion, patriotism, justice, mercy—it is for these they fight. War is the nation's struggle to attain its ideal. War can be banished only by debasing human nature."

"History is a bath of blood," says Professor James. Others tell us that the history of the world is largely the story of nations that waxed strong, reached the height of their glory, grew soft, then fell from their exalted places among the peoples of the world. This decay of nations has seldom, if ever, shown itself first in the peaceful achievements of art, of science, and of trade, but in its fighting strength. In its last analysis this fighting strength lies in the quality of manhood that makes up the rank and file of the nation's people. That the days of the military standard of supremacy have not yet perished from the earth is only too evident. That the danger of national degeneracy is present to-day in every nation of the earth, in our nation, every thinking man well knows.

This was the substance of Theodore Roosevelt's address on "The World Movement" at the University of Berlin last spring. It is the keynote of the claim of the militarist who sees in war the only hope of perpetuating the virility of nations. The late Professor James in an article in *McClure's Magazine* for August, 1910, on "The Moral Equivalent of War," stated fairly and admirably the militarists' position somewhat as follows:

WAR AND
HEROISM "War provides opportunity for the steep of life. It saves from flat degeneration. War alone can stir humanity to its depths. War is alike good for the victor and the vanquished. It preserves the ideal of hardihood. We need therefore to keep military character in stock. War, as nothing else can, searches out and makes trial of fidelity, cohesiveness, tenacity, physical vigor, conscience, heroism. War becomes, therefore, in the mind of the militarist a biological or sociological necessity, a permanent human obligation, a measure of the health of nations, the supreme theater of human strenuousness."

Never before in the world's history has so much been written about war as is being written to-day. Never before were millions given in the cause of peace. The Czar of Russia invites the nations

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of the earth to a peace conference and pursues his military policy in the Far East. Roosevelt is awarded the Nobel prize for pre-eminent achievement in the cause of peace and remains the leading exponent of imperialism in our land. The flower of nations gather at The Hague in the name of universal peace and governments at home increase with unprecedented speed the armaments of war.

HOW MAINTAIN PEACE
WITHOUT NATIONAL DEGENERATION

Can we who wish for universal peace on earth and good will to men, whose hearts are with Tolstoi, whose convictions are with Farrar, who count Ruskin as one of us, who believe that Roosevelt is right, can we find in these conflicting, perplexing ideas a thread of consistency, a ray of hope? It seems to me we can.

Are not most of us agreed at least in this? Honor is more than life; progress is worth the price of blood; the world's dearest possession is manhood. Doubtless most of us will agree with Professor James when he says: "I do not believe that peace either ought to be or will be permanent on this globe unless the states pacifically organized, preserve some of the old elements of army discipline." "A permanent peace economy can not be a simple pleasure economy. We must make new energies and hardihood, continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement. Intrepidity, contempt of softness, surrender of private interests, obedience to command, must remain the rock upon which states are built, unless, indeed, we wish for dangerous reactions against commonwealths fit only for contempt and liable to invite attack whenever a center of crystallization for military-sided enterprise is found anywhere in the neighborhood." But is it impossible to conceive of a universal peace and good will to men in which there can remain all we have gained and more to be added of bone and sinew, of hardihood and heroism; of strength and sacrifice, of love and ideals?

SUBSTITUTE
FOR WAR

It may seem strange at first that one could seriously offer play as a solution of the most serious problem the world has yet faced; that for war, which has been the one thing only serious enough to stir humanity to its very depths and cement a whole nation in one common and imperishable purpose; that for war which as an idea so holds nations in its power that they cannot escape from its impress and become as men

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hypnotized and can not but enter into war whether they will or no; that in the place of war one could seriously offer play as a means of perpetuating hardihood and heroism and cementing mankind in any great and unifying purpose may, I say, seem strange. And yet this is what it seems to me reasonable to do.

PLAY THE
CHILD OF WAR And it is because war has played so great a part in the progress of the world and has developed in men the heroic qualities we would not see perish from the earth, that play can offer this hope for the world. Play is the child of war, and in its nature has inherited through succeeding generations the essential qualities of its ancient mother. If we could catalogue the powers, the qualities, the ideals developed and perpetuated by war, it would be easier perhaps to see how true it is that play is the child of war and how it is that in play as in war these powers and qualities and ideals are developed and perpetuated in the child.

War began æons before human armies were ever gathered together. The story of evolution is the history of this war. In the struggle of life upwards on the earth there has been unceasing and relentless war in which only the victors have survived. And when the stage of man was reached, the war continued unabated against matter, against weakness, against nature, against seasons, against animals and finally man against man; and always in accord with the will to live, an inner impulse towards life and yet a higher life. It would be natural enough then to take as one of the fundamental qualities developed and perpetuated by war, pugnacity, the will to fight, to overcome.

THE FIGHT-
ING INSTINCT Pugnacity appears early enough in infant man to satisfy the most ardent militarist. How often the enraged infant smites with his chubby hand the smiling face of the mother who would woo him back to good nature with her kisses. To leave two strange young babies unattended among the toys in a nursery would, I am afraid, soon cause the air to be filled with shrieks, the floor to be scattered with baby tresses, and wet with baby tears. The annoyance of the household is the "scrapping" of children (even of girls) and the quarrels of child friends well nigh outnumber their gifts and their endearments. I watched the other day two young girl chums going to school. At a distance one could easily discern that there was

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trouble; the tossing of heads, the expression of faces, the posture of bodies, the stride of feet, the visible clatter of tongues and lips made a pantomime more easily interpreted than those of moving picture actors. Only a few days ago a serious fight occurred in a Pittsburgh trolley car over the passing out of a woman with a baby in her arms and eleven persons were more or less seriously injured. Recently at one of Pittsburgh's social settlements a little Italian boy scarcely tall enough to look onto a table without standing on tiptoes said to the director: "Italian boy toughesta kid. He carry a knife." Two young boys were fêted the other night by a grandmother. They returned home in high spirits. One of them said to his father: "We had a bully time. She told us after dinner we could do anything we wanted to and so we had a fight."

Indeed, the impulse to combativeness has already been developed sufficiently in the human race, once and for all time. To quote Professor James again: "In many respects, man is the most ruthlessly ferocious of beasts. We, the lineal representatives of the successful enactors of one scene of slaughter after another must, whatever more pacific virtues we may also possess, still carry about with us, ready at any moment to burst into flame, the smoldering and sinister traits of character by means of which they lived through so many massacres." Those who fear that the fighting capacity easily dies out of a race, or who may point to China as an example, need only be reminded that there are no outdoor games in China, and that the nation most nearly resembling China is Japan, which for more than six generations enjoyed uninterrupted peace and then exhibited a fighting capacity that humbled a mighty power and startled and amazed the world.

FIGHTING INSTINCT PRESERVED WITHOUT WAR

Certainly war is no longer a biological or sociological necessity in respect to pugnacity. As raw material pugnacity is a drug on the human market. What this pugnacity needs now is to be directed, to be enlightened, to be tempered with those kindred qualities of insistence, perseverance, tenacity, pluck and will to endure, so that consecrated to some ideal, it will know no yielding while life remains. Out of this pugnacity may then come a power of conflict, a "fighting edge," a martial heroism transcending that of battle and of war, glorious as that may have been, a heroism of the martyr and of the cross, which consciously unites

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itself with the "pure intent" of the Almighty and shares in His invincible power. Out of the clay of the pugnacious play of children may spring the divine endeavor. We have only to know just how to take and mold the clay.

FIGHTING PLAYS CONSERVE CAPACITY TO FIGHT

Let us examine some of the fighting plays of children which may serve the same moral purpose as war. In a sense, nearly all the active plays of children have an element of fighting in them. This is the war of infant humanity against the objects and forces of nature until they be subdued and become servants of his will and until also his own latent powers be thereby developed and strengthened. This is why the young child *will* struggle to his feet and try to walk in spite of countless bumps; why he will climb in spite of countless falls, and why he will tug at his cart until he can steer it clear of the obstacle in the way. The long fight of man with nature, the conquest of animal life, of land, wilderness, sea and air, has developed and maintained a capacity fundamentally pugnacious and daring. Since the recent death of two noted aviators, Johnston and Hoxie, the Wright brothers have had more than 10,000 applications from persons wishing to risk their lives in flight. The London *Spectator* says: "As long as human nature remains what it is and as long as man's attempts to control the great blind powers of the earth and sky are as bold as ever, the fear that without war the world will become a sort of vast hutch of harmless, gentle, highly intellectual and tender-hearted rabbits, is perfectly groundless!"

But when young Homo begins to feel his strength and his powers not simply in terms of bodily control and control of objects of nature, but in terms of his mates, then he matches his powers with the like powers of his peers in plays and games. Here we come to the period of real war, of human war. Some of the distinctly fighting plays are scuffling, crowding, pushing, wrestling, boxing; all manner of group games and contests, snowball fights, basket ball, football, and all plays and games into which personal encounter enters. To these should be added certain undesirable forms, such as teasing, bullying, hazing. In a sense also games of tag, racing, stunts, trials of strength, skill and daring belong to this class. In these fighting plays lies a great opportunity, an opportunity so far as fighting goes and the manly qualities possible

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to be developed from it which seem to me to equal, if not surpass, in educational opportunity for the individual, war itself. These plays and games, plus the impressionability and impetus of childhood and youth are more effective in determining character than actual war, which, with its maturer soldiers, must to a large extent use the moral qualities already available rather than develop them.

WAR VIRTUES DEVELOPED EQUALLY BY PLAY

As I said, the instinct of pugnacity has already been sufficiently established in the race. We need now only to train it. Every boy should wrestle, box, and play all manner of games involving personal encounter and competition in speed, strength, skill, daring, etc. The office of these games, however, is not to increase pugnacity (anger, resentment. See James' *Psychology*), but to temper it, control it, direct it, while preserving the tremendous fundamental motive force that belongs to it. The fellow who comes up through wrestling, boxing, football, and the rest will never lack sufficient fighting instinct such as war appeals to. The only danger is that enough attention may not be given to the spirit with which he pursues these games, so that his pugnacity may apply in ways biologically and sociologically increasingly of higher and higher order. On pugnacity, on anger, on resentment, should be based perseverance against difficulties, tenacity of purpose, will to overcome, insistence on the right, until they become a rule of life in moral relations and problems. The reason why there is "dirty play" in football or basket ball is because the primitive pugnacity has not been sufficiently tempered, controlled and directed. I maintain that it is entirely practicable when boys play their fighting games to create an attitude of courageous trial, a contempt of softness, endurance, a sense of faithful adherence to rule and of resentment of unfairness and meanness, which will be applied more and more directly to the moral relations of life. This is the *raison d'être* of the fighting plays. Is a boy timid and unwilling to box? His courage should be stimulated. Are boys fairly matched? If not, what conscious attitude belongs to the larger and stronger and what to the weaker? When a boy gets a blow in the face perhaps more stinging than was intended or is getting the worst of it in the football line, how shall he come back at his opponent? Shall his primitive pugnacity hold

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COURAGE the ascendancy and anger and resentment arise in "bad blood" or shall the primitive motive force be controlled and directed toward increased effort in accord with genuine sportsmanship? These two types of reaction are clearly discernible in boxing and also in games of contest in general. Doubtless you recall the incident related by President Thwing. He says that one of the very best football players came to him and said that he must withdraw from the football team. His reason was that in the heat of the game he could not down the "bad blood" and was irresistibly tempted to some unsportsmanlike play against his opponent. A prominent social worker recently made the statement that he should not attend a certain important public conference, because, he said, if he did he would be sure to say things which he would rather not say. These men did not have too much pugnacity, too much anger, too much resentment; they did not have it properly trained. The advice to both was to get into the game, but to temper, control, and direct their pugnacity toward a higher and better expression.

And suppose a boy is defeated in a race or in boxing or a team loses the game or a school the championship, the attitude in defeat shows the fighting quality of a man quite as truly as the way he endured in the contest. The fineness of the fighter may show itself even better sometimes in defeat than in victory. He that ruleth his spirit is a better fighter than he that taketh a city.

MAGNANIMITY But victory too may sometimes test the fighting quality in a severer and higher way than the contest itself. The true fighter is more concerned in how he wins than in winning. "The brave can afford to be generous."

In the days of chivalry, in the tournament and the joust, the higher type of reaction in contest was a common practice, if we may credit accounts of these games. Was a knight unhorsed? The successful knight immediately leaped from his charger and resumed the contest with his opponent on foot on equal terms. Some years ago, the final set was being played for the world's championship in tennis by an Englishman and an American. At a critical point in a critical game the American made one of those unaccountable "flukes" sometimes made by the most skillful player, which placed him at a decided disadvantage. Immediately and

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voluntarily the Englishman made a similar bad play which put the two again on equal terms.

HARDIHOOD Out of this pugnacity, which is the basis of the martial virtues, develop contempt of softness, of pain, of fatigue; pluck, perseverance, insistence, or whatever term you may wish to use. The fighting plays and games afford abundant opportunities for training in these traits of character. For pure achievement of endurance, for plucky continuation in fatigue, I do not know that war can surpass the foot races. No one who has seen Dr. R. Tait McKenzie's models of the faces of fatigued athletes, will question the keenest agony with which they endured in the race. No soldier could endure greater extremes of fatigue and I even doubt if soldiers more than rarely, if ever, experience as acute fatigue as do athletes.

PHYSICAL VIGOR General physical vigor is a benefit claimed for war which so far as it concerns the nation's supply of able-bodied men may be open to question. So far as it affects succeeding generations, wars have necessarily depleted, not strengthened, the physical vigor of a nation. This is the contention of President Jordan, who says that it will take centuries for Europe to recover from the physical depletion caused by the Napoleonic wars and that our own nation is yet suffering in this respect from the effects of the Civil War. So far as the national ideal of physical vigor and hardihood is concerned, war is too remote an incentive to affect the growing boy and girl as do plays, games, sports and athletics. I must maintain that here play has a decided moral advantage over war.

HEROISM Heroism is claimed by some to be essentially a product of war. No one will deny the relation of war to heroism. But if one studies the phenomena of heroism, he will be convinced that war is by no means essential to the development, display and perpetuation of it. I think here we should notice two things. *First*, a man's courage, that is his habit of reaction in time of danger, is doubtless pretty well developed rather early in life, certainly, before the age of military service is reached. Hardly a day passes that does not record somewhere in our land an act of notable heroism by a child. Of 1163 records of heroism gathered by Dr. S. Weir Mitchell in a period of ten months through newspaper clippings, there were 717 cases which included no soldier, coast guard, policeman or fire-

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man on duty, and no mother acting for her children. Of these 717 cases of heroism, fifty-three were of children under fifteen years of age, and three of these were cases of rescue by boys five or six years of age. (Dr. Mitchell states that aside from these, he personally knew of six children from six to seven who had performed notable acts of bravery.) It appears then that heroism is common long before the age of military service and it may, with show of justice, be claimed that war gives opportunity for the display of heroism rather than develops it in those who do not already possess it. *Second*, some attempts have been made to study the psychology of heroism. It appears that the heroes who have risked their lives to save others from drowning or fire or accident can give no very clear account of how they felt or why they acted as they did, and often they are surprised to learn that they have done something heroic. They seem, in most cases to act without deliberation and from an almost instinctive impulse. Since this is so, I wish to point to an interesting analogy in play. Our competitive games, like baseball and football, particularly, develop in the players almost instantaneous and accurate motor reaction to situations, as in running and sliding to bases, throwing to bases, double plays, tackling, falling on the ball, dodging and the like. This puts the boy's nervous and motor mechanism into just the condition psychologically in which some incident finds its hero.

If we are to make heroes it is right here in the impressionable age of games that we can most successfully predispose mankind to heroic action. The motto of the policeman, of the surfman, of the fireman, is "Be ready." These games are essentially a continual trial of readiness. Whenever the muscular and nervous mechanism, trained in this way, is swayed also by a conscious ideal, heroism is its surest and most natural reaction whenever occasion arises.

SPIRIT OF SACRIFICE War calls for sacrifice. Naturally the games of boys rarely call for sacrifice comparable to that of war and yet they call for a kind of sacrifice perfectly analogous to it. There is the subordination of self to the general purpose, which Dr. Gulick so notably sets forth in his study of group games. There is inconspicuous and hardy endurance, sometimes painful injuries, a broken member, and, unfortunately, sometimes loss of life. But in the development of the ideal of

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team work, of self-subordination, of co-operation, lies the very essence of the spirit of voluntary enlistment and sacrifice in war. So long as our youth are trained in the school of our great co-operative games, there can be no degeneracy in the essential spirit of the volunteer soldier, which has always characterized the American people.

OBEDIENCE Obedience is another virtue developed by war. It is essentially the mark of a good soldier. It is the mark also of a good football or baseball player. In the voluntary obedience of boys who make up a 'varsity team, in their lending of themselves to a common ideal, is something very similar to the quality of obedience of the volunteer soldier in the day of his country's need. If there are boyish breakings away from orders and training when off duty, it may with equal truth be said that there are also excesses of soldiers and sailors when off duty, and frequent disregard of civil law and observances has characterized the soldiery of every nation. The severe and enforced discipline of military service can hardly compare as an ideal of obedience with the voluntary submission and self-subordination to the good of the group or to an ideal in time of peace.

LOYALTY War cements a nation, clarifies a national ideal, brings common hopes and fears, gives cohesiveness, tests fidelity and loyalty and involves all in some great and common destiny. Games are not conducted on such a scale. Here we have, it seems to me, about the only respect in which play cannot serve as well as war. And yet on a lesser scale, play does exactly what war does on a larger scale. Nothing so cements a group of boys, a class in school, an entire school or college, as its competitive games. As I said, play is war in recapitulation, and develops and perpetuates all the essential virtues of war. And it may with some justice be claimed that, after all, cohesiveness, common purpose, loyalty, precede and make successful war possible, even more, perhaps, than they follow and are a result of it. This sense of "belonging to a collectivity" that makes possible concerted action on a large scale is best developed in youth through games.

PLAY, WHILE PRESERVING WAR CAPACITIES, DIMINISHES BELLIGERENT SPIRIT Therefore it seems to me that play offers a new and great hope for the peace of the world. As I have stated elsewhere, many active

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games of boys and girls possess some element which originated in the age-old life-and-death conflict; many informal plays of children are founded upon some primitive contest over nature. It suggests a very optimistic view of human progress to learn that the fierce passions and agonizing struggles involved in life-and-death conflicts of ages ago have bequeathed to our children impulses to activities mutually healthful and joyous to all participating in them. I used to wonder how wild animals, or young dogs, could play, could growl and bite and roll together on the ground in mock battle and not have aroused in them the rage and lust for blood that stirred their ancestors. It is quite in keeping with the beneficent and refining process of nature that the very joy of exercising awakening powers or instincts should swallow up in good nature the inherited memory of ill will and destruction. From this we get a hint of the process of nature which tends in each successive generation to conserve the essentials of previous generations and in a somewhat higher and nobler form. Play preserves, purifies, perpetuates, the martial capacities, while it diminishes the belligerent spirit. It can insure to us the benefits of past wars, while it takes away the moral necessity of future wars. In a word, if we wish to retain our nation's martial capacity, our "fighting edge," in case of necessity, but not the militant spirit in case of no necessity, the best and surest way is through play.

PLAY LEADERS,
LEADERS IN MORAL WARFARE

Do not think it extravaganza when I say that you physical training teachers and play leaders have a moral vantage ground to which all the glorious events of the past of the race contribute, a vantage ground greater than any possible future event or war in this generation could provide. You hold the biological vantage ground to morality. You might stand with ministers and prophets. You have the racial call to preach and the Creator's eternal summons to prophesy in terms of manhood for the good of the race.

The teachers of Athens were to a notable extent physical training teachers and play leaders. And these teachers and play leaders must have recognized that they were essentially moral teachers also, for a recognized end of the Athenian education was manhood. When the Greek youth came up for his final examination at the end of his schooling, the examination was in manhood

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(δοκιμασί'α εἰς ἄνδρας) and the degree conferred was that of man (ὁ ἀνὴρ) a term synonymous with hero. Only those who passed this examination and upon whom was conferred this degree were ever addressed in public as "Men of Athens," "Citizens of Athens." When a Greek youth took the oath of citizenship, he stood in the temple of Aglauros overlooking the City of Athens and the country beyond and said: "I will never disgrace these sacred arms nor desert my companions in the ranks. I will fight for temples and public property both alone and with many. I will transmit my fatherland not less, but greater and better than it was transmitted to me. I will obey the magistrates who may at any time be in power. I will observe both the existing laws and those which the people may unanimously hereafter make. And if any person seek to annul the laws or set them at naught, I will do my best to prevent him and will defend them both alone and with many. I will honor the religion of my fathers, and I call to witness Aglauros, Enyalios, Ares, Zeus, Thallo, Auxo and Hegemone."

History records no finer conception of citizenship or of soldiery than that expressed in the "Oath of Solon." From the games of palæstræ and gymnasia the Greek youth passed to soldiery and to citizenship.

WAR NO LONGER NECESSARY;

PLAY IS

To sum up, we grant that war has been a biological and sociological necessity; that it has had its great part in human progress, that it has developed heroism, cohesiveness, vigor, hardihood, tenacity, obedience, ideals. But war is no longer a biological or sociological necessity, play is. Play schools the child as war schools the man, and, as a preparation for the future, play holds the same vantage ground over war that childhood educationally holds over maturity. It is possible to image a peace economy in which the world can retain all it has gained and more be added of bone and sinew, of hardihood and heroism, of strength and sacrifice, of love and ideals.



Girls' Branch, Public Schools Athletic League

THOUSANDS OF GIRLS HAVE NO OTHER PLACE FOR RECREATION



Girls' Branch, Public Schools Athletic League

A CAPTAIN BALL GAME IN A SCHOOL YARD KEPT OPEN FOR THE GIRLS
AFTER SCHOOL



Girls' Branch, Public Schools Athletic League

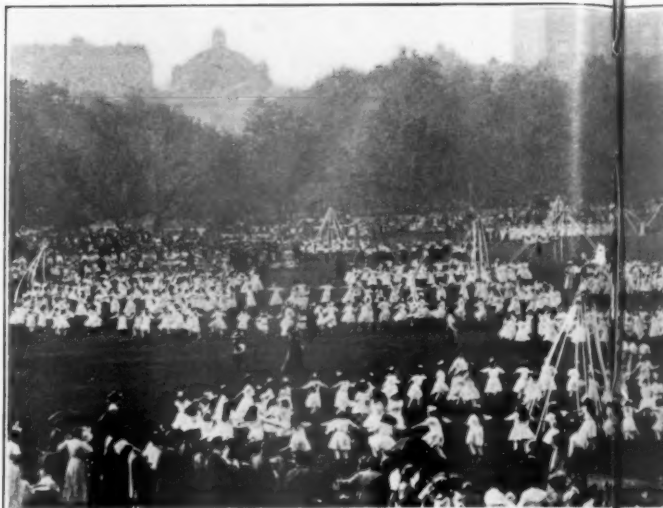
DANCING ON THE SCHOOL ROOF



Girls' Branch, Public Schools Athletic League

HIGH SCHOOL GIRLS PLAYING FIELD HOCKEY IN ONE OF OUR
GREAT PARKS

Since 1908 Annual
Fêtes of Folk Danc-
ing and Games have
been held on the great
meadows of Central,
Prospect and Van
Cortlandt Parks



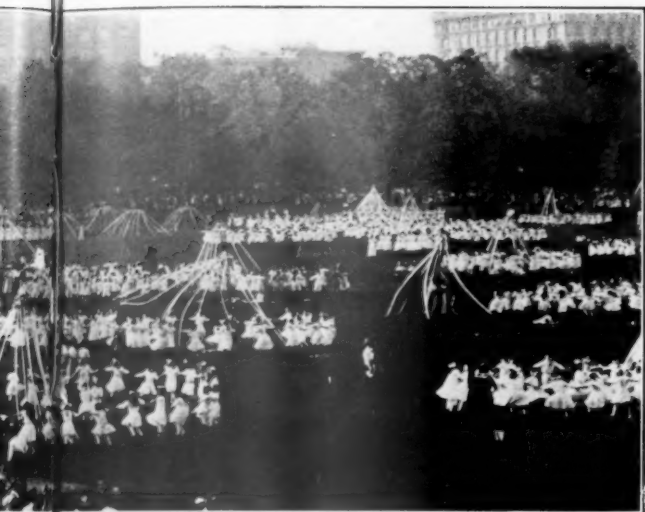
Girls' Branch, Public Schools Athletic League

"FIFTEEN ACRES OF DANCING CHILDREN"—THE ANNUAL FÊTE
FOUR AND FIVE THOUSAND G



Girls' Branch, Public Schools Athletic League

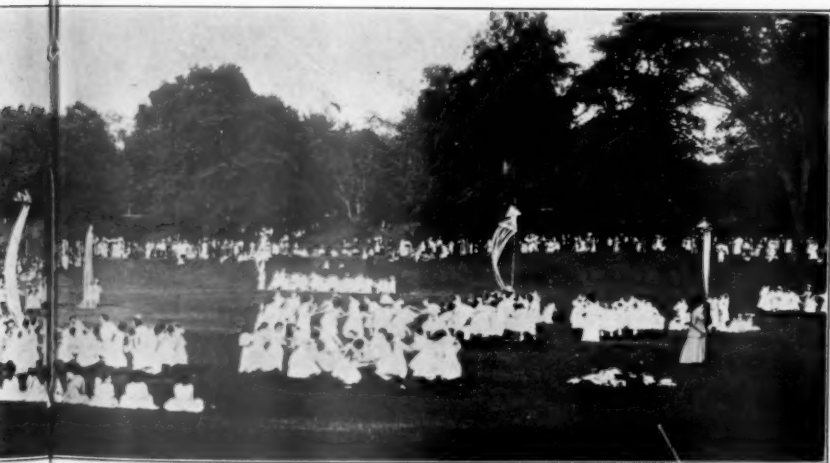
A CORNER OF THE "LONG MEADOW" IN PROSPECT PARK DURING THE ANNUAL FÊTE
GIRLS TOOK PART IN THE



A number of girls at this Fête walked upon grass for the first time and were surprised to find it soft

(Courtesy of Harper & Brothers)

ANNUAL FÊTE IN CENTRAL PARK, MAY, 1911, IN WHICH BETWEEN
THOUSAND GIRLS TOOK PART



THE ANNUAL BROOKLYN FÊTE OF THE GIRLS' BRANCH. THREE THOUSAND
K PART IN THIS FÊTE



Girls' Branch, Public Schools Athletic League

A GIRLS' ATHLETIC CLUB STARTING OUT FROM THE EAST SIDE
FOR A WALK



Girls' Branch, Public Schools Athletic League

THE SAME CLUB WALKING IN THE SALT AIR AT ONE OF THE BEACHES



Girls' Branch, Public Schools Athletic League

SUNSHINE, WHOLESOME PLAY AND HAPPINESS

SHOULD THE GOVERNMENT CENSOR MOTION PICTURES?

JOHN COLLIER

Of The People's Institute and The National Board of Censorship
of Motion Pictures

WHAT IS MEANT BY "CENSORSHIP"

Before answering the above question, we must define the word "censorship." Censorship has been loosely used to describe any form of police oversight of newspapers, theatres or public art. It has been used to describe the voluntary effort of theatres and newspapers to clean themselves up from within, as in the title of the National Board of Motion Pictures Censorship. Probably no one disputes the desirability of censorship if it has simply these meanings. The police power in America has always been held to extend over the amusements and books of the people, and any voluntary effort of a business to improve itself, through whatever means, will be universally lauded.

But the word "censorship" is given a very different meaning by some who use it. This last meaning is instanced by the British royal censorship of theatres. There, a legally constituted official is required to pass judgment on all dramatic productions before they are made public at all, and if he forbids a play it can never

SHOULD GOVERNMENT CENSOR MOTION PICTURES

be seen, whereas if he allow the play he must by implication certify to its fitness. The press censorship of Russia has occasionally gone to a like extreme in the oversight of newspapers. In America the one prominent example of such censorship is the Chicago board of police censors for motion pictures.

OBJECTIONS TO AUTOCRATIC CENSORSHIP

Personally, I should utterly oppose the last-named idea of censorship. It involves (a) an inquisitorial process, suppressing public art and public discussion without publicity, and (b) the laying on elected officials the duty of positively approving whatever is to be made public.

MOTION PICTURE THEMES

What are motion pictures? They are, fundamentally, dramatic art. The typical dramatic film deals with a moral problem, in some measure a social problem, and often a controversial social or political problem. Drama, along with the rostrum, was the great publicity vehicle during vast historical periods before the printing press was invented. Drama has remained that especial form of art which deals with social struggle and transformation. The typical dramatists of the last century, from Scribe to Shaw, have been social propagandists, the voices of more or less unpopular gospels. It is abundantly proved that motion pictures can movingly expound any dramatic theme. They already deal with nearly every human and social problem. They portray Sophocles, the Gospels, Shakespeare, Ibsen; they dramatise stock gambling, trade unionism, syndicalism; they dramatise the marriage problem; they criticise organized charity; they attack the congestion of population evil. As an agent of social propaganda the motion picture today far surpasses the regular theatre. Would we dream of placing the so-called legitimate drama under the last-named kind of censorship?

CURRENT EVENTS IN THE MOTION PICTURE

Motion pictures are rapidly becoming a form of journalism and of editorial discussion, as well as of drama. At present, films dealing with news events are being issued daily. These news pictures have been used for political propaganda (as when depicting Governor Wilson's Presidential campaign). They have been used for muck-raking (as when exhibiting preventable fires in the neighborhood of New York). Sometimes grewsome events are

SHOULD GOVERNMENT CENSOR MOTION PICTURES

depicted in giving graphically pictures pertaining to a more or less sensational news happening.

The following are some of the editorial discussions which have recently raged in motion pictures: the guilt or innocence of the McNamara brothers; polygamy in Utah; the saloon question; the alleged Japanese peril. It may be noted that in every one of these

PRESSURE ON
THE NATIONAL BOARD

cases the National Board of Censorship was subjected to severe and sometimes passionate pressure from interests desiring to see the films suppressed. The National Board has been wise enough to refuse thus far to censor political, sectional and other controversial elements in motion pictures. If it began to attempt a censorship of free speech in motion pictures the Board would rapidly destroy itself for the good of the country.

BASIC ARGUMENTS AGAINST
THE RIGHT TO SUPPRESS
BEFORE PRESENTATION

Above are given the basic reasons why no public official should be given the power to suppress, without publicity, motion pictures in advance of the time when they are produced.

Other considerations, which are details, may be mentioned:

(1) The motion picture art has, with great social significance, submitted for a period of years to a voluntary control exercised by disinterested citizens. On the advice of the

VOLUNTARY SUBMISSION
TO CONTROL

National Board the picture producers have forfeited the use of films valued at nearly \$1,500,000. Their motive has been enlightened self-interest and this will always be an effective motive under the peculiar conditions of the motion picture business. The different producers of motion pictures are compelled to regulate each other through the fact that a single objectionable film injures the patronage and reputation to every producer, as each theatre shows the films of many producers and the public cannot discriminate between this manufacturer and that. Likewise, a single motion picture is given simultaneous exhibition throughout America and motion picture manufacturers must therefore exercise particular care, as they do not appeal to a special audience but to a very general audience of family groups, with the various prejudices of diverse geographical regions. For a long time to come at least,

SHOULD GOVERNMENT CENSOR MOTION PICTURES

some form of control like that exercised by the National Board will be a business necessity for motion pictures.

SUPPRESSION AFTER PRESENTATION

(2) A newspaper is read by its whole public in a very few hours. If it publishes a sensational or an immoral article, the harm is done irreparably and at once. But a motion picture is seen by its whole public only after it has circulated for many months. There is abundant time to repress an objectionable film after it has become public. From the standpoint of public protection the first censorship should be, frankly, a censorship of the newspapers.

CHILDREN 25% OF ATTENDANCE

(3) It is said that children in large numbers attend picture shows and that this fact creates a special reason for film censorship. From various reports and investigations we conclude that the children are perhaps 25% of the total motion picture audience. As large a percentage of children read the newspapers; the percentage who attend theatres is probably not so very much less. Yet it is true that the picture theatre influences children greatly and there-

HEAVY PENALTIES FOR OFFENCES

fore the penalties for motion picture offenses should be heavy and prompt. In New York the Mayor's Committee on Motion Pictures has recommended that there be vested with the Mayor an autocratic power to revoke the license of a theatre which offends against public welfare. The New York Committee would give Czar-like power to the Mayor, but would not require him to inspect and certify all films or else suppress them in advance of publicity. There must be lodged in some legal authority the final power to repress anything objectionable in publicity or art, and it is probably quite as well to vest this power in the Mayor as in the courts. But between so vesting this power, that it may be used against offenders after publicity has been given, and between, on

AN UNDEMOCRATIC IDEA

the other hand, presuming a universal guilt and creating an inquisition chamber with power to suppress free speech before it is uttered—between these two methods there is all the difference that lies between an American idea and a Russian idea, which must soon be abandoned in Russia.

EXTRACTS FROM ADDRESSES BY RAYMOND ROBINS
IN THE MEN AND RELIGION FORWARD CAMPAIGN*

LEISURE—RECREATION—LIFE

ESCAPE FROM
WEARINESS,
THE SALOON

I worked in a mine when I was nineteen years old, in the old South, twelve hours a day for a dollar a day. When the day's work was done, I used to go to my little cabin, eat, get in my bunk and sleep until the whistle blew in the morning at six-thirty. Then I went to the pit's mouth and down into the shaft and I picked—day after day, most of the time on my knees because the drift was narrow. Along about Friday, I, a young, eager-hearted boy, would begin to be so tired, to feel the weariness of that labor so, that I wanted a chance of escape. How was I going to get away from it? It was a little, common, dirty mining town; just one place where there was even light and music, and that was in the crowded saloon. I had never drank before I came into this mining camp; been raised on a farm; didn't even know the taste of liquor. I went down into that saloon; I listened to the music. I threw two or three beers under my belt, and I thought I was happy, but I was not.

HAPPINESS
NOT FOUND

The next morning I had a head that told me I hadn't been happy, and still I would go the next week and do the same thing, not because I was bad but under the condition of things it took possession of me. Now I found myself going back physically, becoming heavy and logy. There was no sort of opportunity. Finally I went on a brake beam to Colorado and got a job in a mine there. I worked eight hours a day, got four dollars a day, and worked only six days in the week.

Life changed for me—I had leisure. I had opportunity. I began to study at night. I bought books. Then the whole world changed for me because of the change in my industrial condition.

USE AND ABUSE
OF LEISURE

You say that if you give leisure and better wages to some men they will spend it in saloons and loafing around. Doubtless that is true. And if you give more dividends to some men, their sons will buy automobiles and give them to chorus girls. But I am not going to judge either class by the vicious members of that class. In other words, honor and truth and well-meaning are not special privileges of any group.

* Reprinted by permission from *The Survey*

EXTRACTS FROM ADDRESSES

THE THIRST FOR LIFE

I traced one New York country girl from her home in the fields of western New York, to this city, to a job in this enterprise, to her little room with its four bare walls, through the day's work for several months, and then finally through the hunger for some little joy, the love of color and music and form, to get away from the deadly monotony of the days—now a dance hall, a little recreation apparently only desired. There was no other kind of recreation for such a girl. Finally a wine supper, then a house of assignation, then finally the red-light district of New York, and then a little white stone out on Blackwell's Island. That is all.

THE ONE WHO DID MOST HAD TIME TO PLAY

Did Christ care about common, simple, human, social joy in the world? Jesus was one day in Cana of Galilee, an immortal little place because He was there. There was a wedding feast, a group of poor peasants, I imagine, because the wine gave out. Probably a good many more folk had come than they had expected. Jesus was there and there was a desire to fulfill the joy and promise of the little feast and He turns water into wine. The Master fulfilled the perfect joy of the wedding feast. You will search in vain to find a single trite phrase, a single moral pointed—not one. He dared to believe that the deed and the doing of it savors of worth, that the fact has a value apart from the fame.

What happened there? He had only three years in which to change the thought of the world—and He did it. Go back, if you will, through those nineteen hundred years and walk through those Galilean hills with Him. You will find infanticide in the capitols of the world; you will find old men being murdered when they were through being serviceable to other people; you will find women chattels; and you will find labor in chains. Since that time, behind every movement for human liberty, behind every movement for human service, you will find men working in the spirit of the Galilean Peasant. Some of them deny His name and yet work with the formula which He alone brought into the world. He had only three years to perform that tremendous task. Was He wasting His time that day in Cana of Galilee? Jesus knew that man and that woman would have the common burdens of married life, would meet the strife and strain. Down along the road there would come a time

EXTRACTS FROM ADDRESSES

when the thorns and rocks were many, and the woman might wonder whether it was worth while, and the man might wonder whether those vows really amounted to much; and in that hour they would be held to the old faith because of the perfect joy at Cana in Galilee, when the Lord fulfilled the simple beauty of a marriage feast.

SCHOOL HOUSES AS SOCIAL CENTERS

I should like to have social centers in each one of your public schools, so that that great plant could be used for recreation and enjoyment by the people, and the social function of the saloon diminished by just that much.

RECREATION BUILDS LIFE

We have found in the person of the child the center around which our work is to revolve. Let us consider this matter of the Greater Buffalo—or any city, and realize that the Greater Buffalo can come only out of a greater number of sound, wholesome, creditable, God-fearing children.

Now, we may feed and clothe and house this little child before us and give it an education, but if we do not let it play, if it has no chance for recreation during the growing years, it will be imbecile, incompetent and powerless. In fact, the child will fail and die, will not live to manhood or womanhood unless it has play. Recreation is a real word. You can of course extend recreation to where it means dissipation. But recreation means to build and dissipation means to throw away. Recreation is a primary need of human life, and unless you provide play for that child, you fail in your social relationship. That child will almost always be found in the most crowded quarters of your city, where the streets are dirty and least desirable as playgrounds, where there is a great deal of traffic. And that child will many times be found later in the juvenile court, not because it is a wicked child at all, not because it was primarily any worse than mine or yours, but because this reasonable desire for play has led the child off into gangs and into the group life that has become predatory; and that old spirit of adventure which took you and me into the neighboring apple orchard against the will of the community and yet did not make us criminal, makes of this child in the city's streets a petty criminal and leads it easily into real crime.

WHY SOME
CHILDREN
BECOME
PREDATORY

EXTRACTS FROM ADDRESSES

RECREATION A VITAL ISSUE OF THE TIME

So that, in the matter of your recreation, you have a tremendous social issue. What are your dance hall situations in this town? What is the fact in regard to reasonable pleasure at hand for growing boys and girls? Is the pleasure so perilous that many times there is a vicious element in it? What are the facts? What do you really know about your recreation possibilities for poorer children in your cities? I speak of that because there is where the heavy strain always falls. We have allowed the proper recreation functions to become commercialized and to be divorced from the old neighbor-ships and the old social control. May I suggest that if you have social centers in your public schools, if you use that great plant from four o'clock on during the evening,—mothers' clubs during the afternoon, and in the evening meetings for men and women, and boys and girls, and then mixed meetings under supervision, where mothers and fathers of the community, with the children of the community could mix together—you would have the basis of a social recreation that would be much-sounder in community life. If you do that, you will have one of the strongest forces to keep the children of the community from those associations and those pleasures that almost always lead into ways that are questionable and sometimes into vice and crime. And may I suggest that there is a power here you have a right to develop; that there is hardly a single community that will not develop certain power and beauty and capacity in music, speech, or something that will serve and function the whole life in that community.

We have only dealt with the most primary things surrounding this little child, and yet we have got our whole social order outlined before us.

It is not a small thing, this life of the city, the hope of the future. Do you know why I took this little child, the poorest, the most out-cast child you might say, in the city's life? Because, if your social leverage and resources are long and large enough to get under and lift that child, you have the whole social problem solved, you can lift the whole social community.

A CANADIAN SOCIAL CENTER WORK

JOHN BRADFORD

Community Y. M. C. A. Secretary, Amherst, Nova Scotia

THE PUBLIC SCHOOL The first application of the "Wider Use of the School Plant" idea in Eastern Canada and the broadest application of the work in the Dominion, is that being made under the supervision of "The School Extension Committee of the Board of Education" in the industrial town of Amherst, N. S. This committee is composed of the Chairman of the Board of Education, the Chairman of the Community Boys' Work Committee, the Chairman of the Community Girls' Work Committee and two members selected by these chairmen.

Early in the year a new twelve room, \$50,000, school building was opened in the heart of that section of the town occupied by the men employed in the industries.

Shortly after its opening the Secretary for the Boys' Community Work presented a plan for the wider use of the building, which was accepted.

THE JANITOR In securing a janitor for this new plant the commissioners had made a careful selection; the question was not "How little will he take," but "What is the most we can afford to pay to secure the best type of man for this important position"; quite an advanced way of looking at this public servant's side of the question.

Comfortable apartments in the building had been set aside for the janitor, and after many applications had been considered, a man of fine character, with wide experience as an engineer and handyman, was secured, who with his wife, has already demonstrated the wisdom of this kind of selection.

The population in this section is of mixed Scotch, English, French, Canadian and Syrian, and the problems, as elsewhere, the lack of a common gathering place, wholesome recreation, amusement and social education.

FIRST PROGRAM The first informal social evening for the neighbors was held within a month after the opening with the following program:

A CANADIAN SOCIAL CENTER WORK

1. Opening remarks, by the Principal
2. Piano and saxophone duet
Two of the boys
3. Short address on Charles Dickens
The Editor of the leading paper
4. Play—"A Visit with Tiny Tim"
Members of the 7th and 8th grades
5. Short talk on medical inspection
Chairman Board of Education
6. Drill, by members of the Boys' Gymnasium Leaders Corps
7. Songs by Grade VI
8. Refreshments, served by the Domestic Science Class
9. Singing, "God Save the King"

Time of program—one hour and twenty minutes

The attendance on this evening was five hundred and fifty.

THE ACTIVITIES The schedule of activities in the building is as follows:—

Gymnasium Classes—

School Boys—Tuesday and Friday	3.30 to 4.45
School Girls—Monday and Thursday	3.30 to 4.45
Employed Boys—Monday and Thursday.....	7.30 to 9.15
Employed Girls—Tuesday and Friday.....	7.45 to 9.15

General—

Sewing Class—Monday
Cooking Class—Monday and Thursday
Reading Room and Library—Open daily and every class night
Storytelling Hour—Friday
First Aid class for shop men—Monday at 8
Social evening for all—3rd Friday
Illustrated travel talks—1st Tuesday
School Orchestra practice—Twice a week

Besides the activities in the building, there have been conducted from time to time, during the winter, by the Principal and teachers, skating, sliding, outing and snowshoe parties and home social evenings.

In the gymnasium classes every boy and girl undergoes a care-

A WALKING BRAIN OR A CHILD

ful physical examination and copies of the measurements made are given them with an explanation of their individual needs.

The Director of Boys' Work, Director of Girls' Work, and the school nurse, have central offices down town where all committee meetings and conferences are held, and where copies of all records are kept, as this center work is only one part of the Community-wide work being conducted under their committees.

117 VOLUNTEER WORKERS

The wisdom of this broad scheme of work is rapidly becoming apparent and all phases of the movement have the co-operation and support of large numbers of the citizens of all classes, there being one hundred and seventeen different volunteer workers now enrolled in the various activities.

A WALKING BRAIN OR A CHILD?

MRS. T. G. WINTER

Minneapolis, Minnesota

A playground means not only a place for children to play. It is not merely a spot where boys and girls can be dumped to keep them happy and out of mischief. Nor is it simply a breathing space planted in a crowded district, giving children by charity what every child ought to receive by right. All these the playground is, but it is something infinitely more, and of greater significance.

The playground movement now-a-days, is a strand,—by no means the least of strands,—in the broad new conception of education, the education which involves not only information, but preparation for life. We are coming to regard the brain not as an encyclopædia but as a tool. The test of its efficiency is whether it meets the daily problem keenly and sanely. To be clear headed and clean hearted is to be well educated. To put oneself into wise and fair co-operation with one's fellows is better than to be a prig. To think straight and act straight through boyhood is to build manhood. There is no magic charm in mathematics for its own sake, but if it is so taught that a child is trained to mental accuracy, if he learns that no slipshod work can stand, that to make a single mistake is to spoil it all—then

EDUCATIONAL THEATRES

he learns a lesson that every man needs to know. A similar test can be applied to every branch of study.

Now the new methods that are being tried, not only in this country but in Europe, are all attempts to get the child ready to be efficient in his own individual life. The playground movement is one of the attempts to get at the child as a whole rather than as a little walking brain. Play is meant to serve him somewhat mentally, much more physically, most of all spiritually.

The playground teaches with joy some of the same lessons that books teach less agreeably. The carelessly batted ball does not reach its goal any more than the carelessly done sum reaches its answer. There are a hundred games that repeat to the child, "You've got to do it just right, or you'll fail," and that is a big lesson. There are a score of games that teach observation and deduction, just as scientific books do. Then there are the lessons that are learned by all team work,—the lessons of fair play, of co-operation, of downing little whims for the sake of the common aim. In good play, cheating is dealt with ruthlessly. The playground is democratic. Only excellence excels, and the boy who plays best is the hero. The better muscle responds to swiftly moving brain, the higher the honor. It has been truly said that every triumph that England has gained in her great imperial march was fought out and prepared for on the fields of Eton and Rugby, so important is play in training for self-restraint, application, accuracy. These are great qualities in boy and girl; they are superb in man and woman. Team work means law, order, and self-government. The drifting herd of children that we term, "the gang" means disorder and anarchy. We can hardly overestimate the value of the lessons children learn from each other without knowing it, in a well directed playground.

EDUCATIONAL THEATRES

The Peoples Recreation Company of New York, incorporated in March, 1911, aims to prove that "commercial recreation can be managed with a sense of social responsibility and with artistic intelligence and still earn satisfactory profits."

It aims to run a chain of ten or more educational theatres like

COURSE ON RECREATION

the Oreole Theatre which has been conducted in Brooklyn since April 20, 1911. This theatre seats 299 people and its audiences are looked after most carefully both on the moral and physical side. A chaperon who is herself a mother, is on duty every night and makes it her special charge to look after children and unaccompanied young girls. A special policeman, a retired sargeant, keeps order especially among the young men. The law forbidding the attendance of unaccompanied children is strictly enforced.

In the first six months of its existence 103,000 people had paid admission, and \$7,270.70 had been contributed in five and ten cent admissions, showing a profit of from 13 per cent. to 60 per cent. per week upon the investment.

The Company has also co-operated in the conducting of two dance halls,—an open air dance hall at Greenwich House, and a recreation and dance hall at the House of Aquila.

The office of the Company is at 147 Fourth Ave.

COURSE ON RECREATION

The New York University Summer School at its coming session, July 1st to August 9th, is to offer a course on Theory and Practice in the Administration of Recreation Facilities, under the direction of Lee F. Hanmer, Clarence A. Perry, and William H. Harper.

Under the general subject of Playground and Recreation Centers, Mr. Hanmer will give courses of lectures on Present Development and Plans of Administration, Organized Athletics and Folk Dancing for the School Children, and Commercial Recreation, —Dance Halls, Cheap Theatres, Motion Picture Shows, and Amusement Resorts.

Under The Wider Use of the School Plant, Mr. Perry will present a course on Evening Recreation Centers, Vacation Schools and Playgrounds, School House Meetings, and Mr. Hanmer on Festivals, Celebrations and Pageantry and on Recreation Surveys.

Mr. Harper's course will be on Practical Work in Games, Dancing and Group Organization.

A circular describing the course in detail may be secured by writing to Mr. James E. Lough, Director of the New York University Summer School, Washington Square, New York City.

LECTURE COURSES ON THE FESTIVAL

DARTMOUTH COLLEGE

One of the features of the Summer Session of Dartmouth College this year is to be a series of lectures on the general subject of The Festival. This is made possible through the co-operation of three members of the Festival Society of New York, Dr. William Bohn and Mr. M. A. Wolf of the Ethical Culture School, and Miss Mary Porter Beegle, director of physical training at Barnard College. Professor Charles H. Farnsworth, the head of the department of music in Teachers College, Columbia University, will also share in the conduct of the course.

The course will begin on July 11th, and will include an introductory lecture on the Philosophy of the Festival and its Relation to School Work, five lectures on the Festival Story, treating with material for festivals and enumerating available sources of stories and plots; one lecture on the Selection and Preparations of Festival Music; two on Festival Dancing; two on Stage Setting and Costuming, and finally a lecture on Correlation of Instruction showing how the Festival, far from being an added burden to the teacher, should be a means of simplifying his task.

In connection with this course, on the afternoon of August 3d, a festival entitled "The Pageant of Womanhood" will be presented by the members of Camp Hanoum, the summer camp for girls conducted at Thetford, Vt., by Mrs. Charles H. Farnsworth of the Horace Mann School, Columbia University.

UNIVERSITY OF WISCONSIN

At the Summer Session of the University of Wisconsin, Assistant Professor Bassett of the University faculty and Mr. Dykema of New York, who has been active in the organization of the Festival Society of America, will conduct a course on The School Festival. This will present practical suggestions on the handling of festivals, celebrations, entertainments and general recreative functions, with special reference to the school; a discussion of the Festival and its place in this and other countries, together with festival material, sources, bibliography, preparation of text, music, dancing, expression, costuming and general management. Methods of teach-

BOOK REVIEWS

ing and training will be exemplified in the actual preparation and presentation of a festival by school children. During the course there will be special lectures by directors of festival work in various parts of the country.

BOOK REVIEWS

BERTHA FREEMAN

THE MORRIS DANCE*

This exceedingly attractive book of thirty-eight pages gives descriptions of eleven dances as performed by the Morris-Men of England. The first section is devoted to the Morris step and the various positions and movements which are likely to occur in any of the dances, with a definition of terms and diagrams. Following are explicit instructions for teaching Bean-Setting, Dibbing, Rigs o' Marlow, Shepherd's Hey, and Constant Billy among the stick dances; Country Gardens, Bluff King Hal, How D'ye Do, and Blue-Eyed Stranger, in which handkerchiefs are used; Laudnum Bunches and Trunkles and some of the stick and handkerchief dances which are also corner dances; then at the end, instructions how to "Morris off."

The music of the dances is not included except, in some instances, the opening bars.

A colored plate, on the cover, showing a Morris-Man in full regalia, and quaint head and tail pieces of old time fun makers, serve to keep the reader in the spirit of the dance.

THE ATHLETIC HANDBOOK FOR THE PHILIPPINE PUBLIC SCHOOLS†

From the Bureau of Education of the Philippine Islands comes this manual which has been published as a guide for the conduct of the games on the school playgrounds and the sports in the athletic fields carried on under the auspices of the public school system.

* The Morris Dance, edited by Josephine Brower. The H. W. Gray Company. sole agents for Novello & Company, New York. Price, one dollar

† Bulletin No. 40, Bureau of Education, Philippine Islands, Manila, 1911

LECTURE COURSES ON RECREATION

The manual states that the primary object to be obtained is to make physical training and games general, to improve all the pupils physically and to instil interest and spirit into their school life.

Directions for making simple playground apparatus and for playing games in the school yard, form the contents of the first part of the manual. A history of school athletics in the Philippines is given, and rules for the conduct of all school activities are laid down.

At the end a few hints, in well chosen words, on training and athletic courtesy, make a valuable manual in the hands of our new school fellows in the Philippines.

TALES FROM THE ALHAMBRA

By WASHINGTON IRVING

Adapted by JOSEPHINE BROWER

Perhaps Washington Irving himself would feel a kindly interest in the little volume, "Tales from the Alhambra" by Washington Irving adapted by Josephine Brower, for it is surely destined to bring the tales Irving so loved close to the hearts of the young readers of today.

The author declares that she loved these stories when she was a child, but was troubled by the necessity of hunting them out from their context. She has kept the Oriental dignity of language, the slow moving stateliness of dialogue. The fascinating illustrations blend harmoniously in the creation of a book which is a real joy to the legend-lover.

FOLK-DANCES AND SINGING GAMES

TWENTY-SIX FOLK-DANCES

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THE CITY CHILD

Born in a world where the wheels go round
With a ceaseless hum and a deafening sound,
What can he hear,
What can he see
Of the wonders, things dimly understood,
That make for man the highest good,—
Things of the water,
Things of the wood?

His sun is reflected with pavements' glare;
Stars and moon from roof and stair
He sees; streets' crowd
Makes him a shroud
In which he is buried from Nature's cheer,
A city child with naught that is here
For the natural child,
Reared close to God's wild.
A city child!

MADGE E. ANDERSON

